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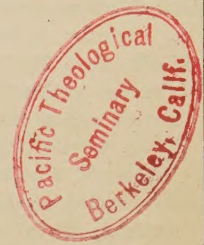
No. 18

EXALTATION.

Alone by the waves, on a starlight night,
No mist on the sea, not a cloud in sight,
My eyes pierced further than earth's desires;
And nature—all nature, the hills, and the woods,
Seemed to question, with murmur of myriad moods,
The waves of the sea and the heavenly fires.

And the infinite legion of golden stars
Replied in a chant of harmonious bars.
While with scintillant crowns they seemed earth-
ward to nod;
And the waves, which no puissance can rule or arrest,
Made answer, while curbing the foam of each crest:
It is God! it is God! it is God!

—Florence Coates.



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A NEW PSYCHIC MYSTERY.

The Coming of Patience Worth.

Nobody knows whence Patience Worth came. That she came is, however, a fact; and the date of her coming was July, 1913. Two St. Louis women who had been using for several weeks, without any marked results, an ouija board were startled one night in July of that year to find coming from it the words: "Many moons ago I lived! Again I come. Patience Worth my name!" Since that time there has been a series of communications of a remarkable character—nothing trivial or absurd, as so often in the past in psychic experiences, but everything of fine literary quality, intellectual vigor and value. There have been long conversations, with wit and wisdom, epigrams and maxims, poems of considerable worth, parables and allegories—all such as the person through whom they come is incapable of producing at any other time in any other way. In the main, these communications are such as show a familiarity with the manners and customs of English life in the 17th century and a close acquaintance with nature as it is found in England. Mrs. Curran, the St. Louis woman through whom these things come, has never been in England, has not been a student of literature either ancient or modern, and has never done any literary work. She has at no time in her life had any particular interest in English life, English history and literature. Many of the words are obscure dialectical forms not to be found in any published accessible literature. Many obsolete words are used the meaning of which is ascertained only after much searching in dictionaries and glossaries.

It is inexplicable how these things could have found lodgment in Mrs. Curran's mind and have welled up from her subconsciously. There are things here that never fell upon her ear or came before her eye, in childhood or at any other time in her life. If from within her, they seem like the outcroppings of heredity—something in the consciousness of a remote ancestor of hers and handed down through the centuries.

Or it may be that Mrs. Curran, in a special manner, lays hold of a great cosmic mind—the storehouse of all knowledge. Or it may be, as not a few believe, that Patience Worth is a separate personality—a voice from the unseen world, nearer to us than mankind has yet been able to realize. At any rate, in this and in similar experiences there is nothing to be treated flippantly, but something for the

patient study of the psychologist. More will be ascertained about it in process of time. The universe is slowly opening up to the mind of man.

Patience Worth gives the impression of a distinct personality—a messenger with a message to give. We do not say that she is a distinct or separate personality. We are inclined to the belief that she is not. But she gives this impression. Early in her communication she wrote: Morn hath broke, and ye be the first to see her light. Look ye wide-eyed at His workings. He hath offered ye a cup!" At another time her words were: "I bid thee eat, and rest ye, and eat amore; for it is the wish o' me that ye be filled." She sought to have those to whom she made disclosures know that what she furnished was without money and without price—given freely: "I be atelling ye, 'tis not a price I beg. Nay, 'tis that ye drink my cup."

While there are many things which indicate that Patience Worth had at some time a physical and earthly existence, there are other things which indicate the contrary. When an eminent philologist asked her how it was that she used the language of so many different periods, she replied: "I do plod a twist of a path, and it hath run from then till now." Again she said: "I be like to the wind; and yea like to it do blow me ever, yea, since time. Do ye tether me today I blow me then tomorrow; and do ye tether me tomorrow, I blow me then today." When it was said to her that in her poetry there were suggestions or echoes of comparatively recent poets, she replied: "There be aneath the every stone a hidden voice. I but loose the stone, and lo, the voice!"

When some one asked her abruptly one day: "Who are you?" She replied: "I be Him,—alike to thee. Ye be o' Him." At another time she said: "I be all that hath been, and all that is, and all that shalt be; for that be He."

This must not be taken as any affirmation that she herself was God. Other statements explain it: "Thou art of Him," she said once, "aye, and I be of Him, and He be all and of all."

When a neurologist who was making a study of the phenomena asked of Patience Worth, "Do you see through Mrs. Curran's eyes and hear through her ears?" the reply was: "Even as thou hast spoke, it be. Aye, and yet I say me 'tis the me o' me that knoweth much she heareth and seeth not."

To the question, "How did you know this avenue was open?"—the avenue of Mrs. Curran's personality, the reply was: "I did seek at crannies for to put; aye, and 'twere the her o' her who tireth past the her o' her, and slippeth to a naught o' putting; and 'twere the me o' me 'at seek, aye, and find. Aye, and 'twere so!"

It appears that when in that July evening of 1913 Patience Worth first presented herself to Mrs. Curran the latter was very tired and was sitting at the ouija board, "with her head absolutely empty," so she says.

When she was asked whether she knew the ouija board and had used it before, the answer was: "Nay, 'tis not the put o' me the word hereon. 'Tis the put o' me at see o' her." (With Patience Worth "to put" means "to write")

Further in explanation of how the communications come she says: "I put athin (within) the see o' her, and 'tis the see o' ye that be afulled o' the put o' me, and yet a put thou knowest not. That which ye know not o' thy day hath slipped it unto her and hence unto thee."

Mr. Casper S. Yost, editor of the St. Louis Globe Demo-

crat, who in a recent book has given the story of this psychic mystery to the world, writes of the foregoing statements that they seem to mean that Patience does not put her words on the board direct, with the hands of Mrs. Curran, but transmits her words through the mind or inner vision of Mrs. Curran; and yet that it is the word of Patience and not of Mrs. Curran that is recorded. This, he says, accords with Mrs. Curran's impressions.

Patience is great at repartee. One evening a young physician who was present remarked: "I hope Patience Worth will come. I'd like to find out what her game is." Instantly the ouija board spelled the words, "Dost then desire the plucking of another goose?" When the physician exclaimed, "By George, she's right there with the grease, isn't she?" Patience retorted, "Enough to baste the last upon the spit." When the doctor said, "Well, that's quick wit for you. Pretty hard to catch her," her words were: "The salt of today will not serve to catch the bird of tomorrow." When the doctor said to those who had the board, "Turn that board over and let me see what's under it," and the board had been thoroughly inspected, Patience said: "Thee'lt bump thy nose to look within the hopper." To the remark, "She evidently thinks we are a conceited lot. Well, I believe she'll agree with me that you can't get far in this world without a fair opinion of yourself," Patience retorted, "So, the donkey loveth his bray!"

Once when she with a verse full of sadness had moved Mrs. Curran to tears, she gave as an antidote a humorous jingle:

"Ah, wake me not!

For should my dreaming work a spell to soothe
My troubled soul, wouldst thou deny me dreams?

Ah, wake me not!

If 'mong the leaves wherein the shadows lurk
I fancy conjured faces of my loved, long lost;
And if the clouds to me are sorrows shroud;
And I trick my sorrow, then, to hide
Beneath a smile, or build of wasted words
A key to wisdom's door—wouldst thou deny me?

Ah, let me dream!

The day may bring fresh sorrows,
But the night will bring new dreams."

To comfort Mrs. Curran who was moved to tears by this Patience burst forth with:

Patter, patter, briny drops,
On my kerchief drying;
Spat, spatter, salty stream,
Down my poor cheeks flying.
Brine enough to 'merse a ham,
Salt enough to build a dam!
Trickle, trickle, all ye can,
And wet my dry heart's aching.
Sop and sop, 'tis better so,
For in dry soil flowers ne'er grow."

One who has studied Patience Worth from the first writes: "Love for everything is the essence of her thought and song."

Her religion is one that is stripped of all the doctrines and creeds and ceremonials and observances; it is expressed simply by the word "Love"—love going out to all men, to nature, and overflowing toward God.

When in the following lines she sings of love for the loveless, she seems like a great spirit zephyr moving out

from the Infinite Being toward the men and women of earth and time:

"Ah, could I love thee,
Thou the loveless o' the earth!
And pry aneath the crannies
Yet untouched by mortal hand,
To send therein this love o' mine!

"Ah could I love thee,
Thou who beareth blight;
And thou the fruit bescorched
And shriveling, to fall unheeded
'Neath thy mother-stalk!

Ah, could I love thee!
Aye, for Him who loveth thee,
And blightest but through loving;
Like to him who bendeth low the forest's king
To fashion out a mast!"

"Her prayers are not appeals for aid," writes Mr. Yost, "they are not begging petitions. They are outpourings of love and trust and gratitude."

This came forth from her at one time, not for another, but as her own deep cry:

"I beseech Thee, Lord, for naught!
But cry aloud unto the sunlight
Who bathes the earth in gold
And boldly breaketh into crannies
Yet unseen by man:
Flash thou in flaming sheen!
Mine own song of love does falter,
And my throat it is afaill!"

* * * * *

"I beseech Thee, Lord, for naught.
These hands are Thine for loving;
And this heart, already Thine,
Why offer it?
I beseech Thee, Lord, for naught!"

Her thought of Christ is expressed thus: "Think ye, that he who doth send the earth aspin athrough the blue depth of heaven, be not a wonder-god who springeth up where'er He doth set a wish! Yea, then doth He to spring from out the dust a lily so also doth he to breathe within the flesh and come unto the earth, born from out flesh about the touch o' man. 'Tis so, and from off the lute o' me hath song allowed that be asweeted o' the blood o' Him that shed for thee and me."

While Patience Worth's words give assurance of life after death, they indicate her belief that only through death can man attain to an understanding of that other life. To a question relating to things beyond the veil she replied: "Needest thou see what God himself sealeth thine eyes to make thee know?" And again: "If thou shouldst see His face on morrow's break, 'twould but start a wagging. * * * Ah, ope the tabernacle, but look thou not on high, for when the filmy veil shall fade away—ah, couldst thou but know that He who waits hath looked, aye looked on thee, and thou hast looked on Him since time began!"

In one of the most remarkable of her poems the following was spelled out on the ouija board:

"I see me flitting through this vale

And tho' I strive to spell
 The mountain's height and valley's depth,
 I do but fall afail.
 Wouldst thou then drink a potion
 Were I to offer thee an empty cup?
 Couldst thou to pluck the rainbow from the sky?
 As well then might I spell to thee.
 But I do promise at the waking
 Old joys and sorrows ripened to a mellow heart.
 And e'en the crime-stained wretch, abasked in light,
 Shall cast his seed and spring afruit!"

WHAT CONTRIBUTION HAS CHRISTIAN SCIENCE TO MAKE TO MODERN RELIGIOUS THOUGHT?

A Sunday Evening Address by Albert W. Palmer, Pastor of
 Plymouth Church, Oakland.

If any of you have come here this evening expecting to hear Christian Science denounced I wish to say at the outset that I am not here to denounce it but to appraise it and see what elements of value are in it.

It is very easy to read "Science and Health With Key to the Scriptures" and ridicule it. I confess that I often find myself chuckling as I read it. There are parts of the book that are exceedingly grotesque and humorous but I am not here to bring laughter. Neither am I going to go into Mrs. Eddy's juggling with the use of the term "reality" or her remarkable metaphysics, for the whole book is, from a philosophical standpoint, rather naive and crude. It is easy to denounce, it is much more difficult to appraise. Christian Science also uses an allegorizing method of scripture interpretation that is not new but is as old as Philo. It would not be at all difficult to take the entire evening in doing nothing but showing the futility of the Christian Science method of exegesis.

It would also be very easy for me to go into the question of the perils which Christian Science presents. I could stop to discuss its striking lack of social sympathy and social vision and how little message it has for the great social reforms going on about us. I could dwell on the elements in this belief that suggest the ever-present possibility of tragedy when I realize how important it is that the community should be guarded against smallpox, scarlet fever, diphtheria and typhoid. I know of a case where a surgical operation performed in time could have saved the life of the patient, but it was postponed until too late because of unwillingness to use crass material means of healing. I could stop to discuss Christian Science's tyrannical and arbitrary organization. Not even the Roman Catholic Church has such extremely centralized control over its literature or its teaching.

But I am not going into any of these suggested problems this evening. If you want to approach Christian Science from any of these points of view you will find plenty of literature already in print.

I am concerned with the positive side of Christian Science, not the negative. I am convinced that Christian Science is doing good in spite of all these short-comings, not because of them. People are always better than their creeds and this is true of the Christian Scientists. I have a friend, a Presbyterian minister, who tells his congregation that he believes the Bible from cover to cover, yet I know that there are things in it which, down in his heart, he does not believe and does not preach about. The Christian Scientists, like the rest of us, have an instinct that

usually guards them against the extreme logic of their creed.

Let us ask ourselves rather, what do people get out of Christian Science? They certainly do not get out of it the things for which it is criticised. People are not attracted to Christian Science because of its false logic, its crude metaphysics or its unscholarly exegesis. People are getting something better than all this out of it. Five things, at least, attract people to Christian Science.

First. It teaches people to live above fear and worry. "God is all and in all, there is nothing of which you need to be afraid," says Christian Science. "Live a life that knows no fear."

Second. It banishes hatred. Christian Science is continually saying, "Love is the fulfillment of the law." (It is possibly a disadvantage that I cannot speak the jargon of Christian Science. It has a language all its own in the use of which its practitioners and devotees become exceedingly skillful. Its essential ideas do not sound quite as formidable or romantic in any other tongue!)

Third. It teaches men to live on the affirmative, not the negative side of life. "You must stop thinking about defeat, sorrow and regrets. Live in the present peace and joy," says Christian Science.

Fourth. "You must stop thinking and talking about disease. You are going to demonstrate the power of good over evil and show how the soul can rise above pain." This command of Christian Science brings into many lives and many households light and cheer in place of gloom and fretfulness.

Fifth. Christian Science has, to thousands of men and women, made God for the first time a present reality, a source of comfort, peace and power.

Two results follow. In spite of all its absurdities of metaphysics and scriptural interpretation, in spite of its occasional tragedies, it does get certain very desirable results. The first is physical. A great many people are cured of disease. The laws by which these cures are effected any student of psychology can easily ascertain. They are not magical. They take place in accordance with the laws of suggestion which are also laws of God. The second result is mental. There are many who can not be cured by Christian Science who are, nevertheless, helped and comforted. Here is a man dying of a cancer and cannot be restored by mental treatment. He does, however, find a power that helps him resist the pain when he takes up Christian Science earnestly. His attention is diverted from his physical pain to certain sublime and comforting spiritual truths. Temperamental types, who are sorry for themselves and the world in general (but more sorry for themselves than for the world!) who are always in a whining and complaining mood find a haven in Christian Science, and it is well that they do. I recently heard two men on the ferry discussing Christian Science and one of them remarked: "Well, I don't pretend to understand it but I know this much, my wife has been a lot more comfortable to live with since she took up Christian Science!" If you cannot get the results in any other way I certainly recommend Christian Science for such cases.

But I do not believe that we are all going to become Christian Scientists. Personally I could not take "Science and Health With Key to the Scriptures" literally. My sense of humor and love of freedom rebel. It is impossible for me to accept Christian Science as Mrs. Eddy presents

it in that book. I can heartily approve of her effort to make God all-in-all, her endeavor to banish fear and her reformation of people who are not comfortable to live with, but I do not believe that she has the sole remedy. I believe that there is growing up a new and a better type of religion partly because of the progress which Christian Science has made along the lines just indicated. Christian Science represents a vigorous protest against a traditional orthodoxy which had gone to seed, which postponed salvation till after death, making religion a sort of life insurance policy to get any value out of which you had to die! Christian Science has been emphasizing a conception of religion which pays dividends here and now. This new emphasis is no longer the property of one denomination but is coming to be the possession of all and I believe in the next twenty-five years Christian Science and the older churches will react upon each other and change mightily.

The Unitarian Church affords good example of a body which rose in protest against an unfatherly God and a dehumanized Christ. As a denomination it has registered its protest and is no longer growing. Why? Largely because its positive contribution to modern religious thought, its humanity and reasonableness, have been absorbed by the other denominations leaving it with the handicap of an over emphasis on negation and an inherent weakness, due to its lack of appreciation of the mystical in religion. The other churches have appropriated practically all that was admirable and useful in Unitarianism.

In somewhat similar fashion there is growing up a new and better gospel mightily influenced by Christian Science and New Thought but free from their extremes of absurdity and fanaticism. This new and better religious teaching, which is limited to no church or denomination, has six interesting qualities or salient points of emphasis.

The first is a new birth of Mysticism. Dr. Buckham in his recent book, "Mysticism and Modern Life," has struck the note of need in the life of today. St Augustine said, "We cannot rest until we rest in Thee!" Modern mystical religion is saying, "We are a part of the life of God, we are related to him as the leaves to the tree. As is the great ocean yonder to the bay even so is God to us. Great tides of spiritual power come flowing into us from Him!" From a God with whom we all come in contact, in whom we live and move and have our being, a God that touches the need of the human heart, there cannot help but come a religion of peace and power.

The second quality is a renewed emphasis on the power of religion to transform our lives. The better religious thought of today is saying, "You are a Christian only to the extent that the things you believe transform and glorify your daily life. The test of your religion is not its unimpeachable orthodoxy but its power to make life sweet and strong. Do the things you believe, help you to meet the trials of life? Do they help you in hours of illness? Do they aid you in keeping serene amid the fret and turmoil of the world? Unless you are a better person to live with your Christianity is not very profound.

The Third Quality is the intimate relationship between religion and health. The religious faith that a man has should affect his health. This does not mean that we are going to tear down our hospitals, or refuse to set a broken leg or operate for appendicitis. We are not going to eliminate the screens that protect from the yellow fever mosquitoes at Panama or consign our health departments to the municipal scrap-heap. On the contrary we are going

to use and honor every bit of true medical science possible in the future. But I believe that we are also going to realize that medicine, hygiene and surgery are not the sole forces in the battle against disease. We are going to realize that we must supplement them in all cases with that serenity, peace of mind and trust in God which have tremendous power in the making of health.

There recently came to my attention a case of peculiar interest because it concerned a Christian Science reader and a practitioner. The reader had been suffering from a cataract on her eye and had been having treatment from an expert practitioner, but naturally without stopping the growth of the cataract. Finally the cataract got to the point where it was ripe and ready for surgical aid. The practitioner, realizing that she was not making any headway with the case, sent the patient to a local hospital for an operation, giving treatment herself during this time. After the operation, which was successful, the practitioner turned to the patient and said, "Divine love has triumphed. Divine Love has led us to the hospital." That is exactly what I believe! God uses many means in the healing of disease,—fresh air, light, sleep, proper food, exercise, the wisdom and skill of the surgeon and physician and also the forces of faith, serenity and good cheer. Just deny yourself pure, wholesome food and see what will become of the body. Close yourself up in an unventilated room for days at a time and notice the effect. Confine yourself to a bed for a period of weeks and see where your energy will go. Forget to be clean, do not bathe or change your clothes for a period of time and see the effect. God uses the surgeon's knife. God uses your patience, your serenity of spirit, your quiet trust and confidence. You cannot maintain health unless you use all these. The better religious thought of tomorrow is not going to omit any of these means through which God mediates his healing power. It will use and honor them all. God's blessing is on the material world as well as on the spiritual. Soap and listerine and chloride of lime, yes, even ether and linen bandages, are as divine in their place as right belief and quiet faith.

The fourth point of emphasis is the supremacy of the spiritual values. The things worth while are not the physical things but the things of the spirit. The great things are not what you wear or own but the things which you build into your soul. Christian Science by its fearless emphasis on spiritual things and its continued insistence on their supremacy is rendering heroic service for real religion. It is unfortunate that it uses the word reality, however, in two different senses, one metaphysical and the other moral. The constructive religious thought of today, leaving to one side the fruitless discussion of metaphysical reality, may well emphasize anew the supreme value and abiding reality of moral and spiritual truth.

In the fifth place a profounder message of comfort is arising. What message has Christian Science, for example, for the man with legs crushed and amputated? Only that if he were perfect in Science he could grow a new pair of legs! Religion has a finer message to that man. It says to him: "You are not a whit less a man because your legs are gone. Your soul has not been touched. You are well! Your spirit, your soul, your personality are all as much with you as they ever were. Out of the trials which you have to bear will come a richer and fuller life. There are richer spiritual values for you because of the pain which you have borne." We stand face to face occasionally with

some physical conditions in which both Christian Science and medical science have failed. What message remains? This great word of comfort and inspiration: "Your spirit is not damaged. You are not your body." "Be not afraid of them that have power to kill the body but are not able to kill the soul!"

The sixth characteristic is a new attitude toward death. Christian Science believes that if you were perfect in Science you would not die, but no practitioner has been able to demonstrate this. May it not be part of a deeper and sweeter wisdom to accept death as a natural part of life? God has not left either end of life without his care. When death comes it is just as much a part of God's plan as birth is. What men call death is really only a new birth. Out of all the weakness and limitations of our physical constitution we go onward into a world of light. How marvelous it might be if we could look on death not as darkness but light, not as black with gloom but glowing with mystic beauty, a time of transformation and unfolding.

If Christian Science shall help to awaken the older and historic churches to a practical realization of these six great truths, it will merit our kindly and thoughtful appreciation. In this day of growing inter-denominational good-will let us remember that even Christian Science has its contribution to make to our total Christianity and to the broader and better religious life of tomorrow.

PRESENT DAY LIFE AND THOUGHT IN ENGLAND.

The vacant chair of poetry at Oxford will be left vacant until the close of the war. Many English universities will confer no honorary degrees this year.

"What is to happen to women workers when the lads come home from war?" asks a London journal, and remarks, "A problem women's emigration would help to solve."

The rector of a church charitably took into his home a German woman with four children whose husband had committed suicide. He was fined \$25 because he neglected to report that she was an alien.

Ninety women accustomed to hard work in the Lancashire manufacturing district were engaged by a Liverpool company as porters at Quayside sheds. Union men refused to work with them and the women were discharged.

Gipsy Smith has been drawing great crowds to his evangelistic meetings in London. The British Weekly remarks: "Many who cannot accept the whole theological position of Gipsy Smith are quite ready to give him the first place as the greatest evangelist of our generation."

Dr. Grenfell was in London recently on his way back to Canada. The Christian World says: "His work has taken him right along the whole length of the British front. Bronzed and weather tanned, the great medical missionary makes a striking figure in his regimental khaki." Dr. Grenfell said that he had been deeply impressed by the courage, patience, and self-sacrificing spirit of the men at the front.

A minister who went recently from Australia to a church in London said at a public meeting: "It beats me that you allow yourselves to be run by a set of publicans. It is a damnable infringement of British liberty, for I have

seen more women coming out of public-houses since I have been in Britain—three weeks—than I saw in Australia in all the years of my life. I was told it would shock me—it did. You are allowing a certain privileged class to live on the weakness and folly of these women and on the disaster of their children."

Replying to the urge to produce more one farmer says to a London editor: "You say that a very little thinking would enable a farmer to increase the yield of wheat from fifty to sixty bushels per acre. My reply to that is that it was impossible for an average farmer to produce ten bushels per acre more wheat this year than any previous year, for the simple reason that we had a very wet season, the corn did not ripen to perfection, and consequently the yield of wheat this year in this district is less than an average. I will also challenge any farmer, from any free trade or any other country, to grow 60 bushels of wheat per acre on any farm in the county of Norfolk for two years in succession."

The Rev. Dr. J. D. Jones said some fine things in a recent sermon on "The Second Measure," with text from 2d Chronicles 3:3:—"There was one measurement of the Church, the world and man, which summarized them in feet and inches. The second measurement of the Church recognized that with God in her, her potentialities were infinite and eternal. The second measurement of man discovered that which could not be weighed and measured in balances and test tubes. They who saw in the world nothing but the present crucible of war saw chaos. The Christian saw more; He saw God making the wrath of man to praise Him; God was going to settle the present business. It was not the Kaiser, nor Britain, but God, for He was still active in the world on behalf of Truth and Justice. The man who took the second measure would, even in this appalling struggle, be in no sort of panic."

A correspondent of the British Weekly asks: "What about the women war-workers? What of the women who are trying to drive heavy traction engines, or do bill-posters' work? What is going to be the effect of continuous standing for long hours at munition work? Is there a danger that these women workers are jeopardizing the wonderful bodies God gave them, and risking the ultimate purpose of those bodies? Are they unfitting themselves for home life, and to a greater or less extent ruining themselves for wifehood and motherhood? We all admire the extraordinary adaptability women have shown in this crisis in the nation's history; we are proud that women have come forward in such large numbers and with so willing a spirit, in response to the nation's call. But are we studying the cost? The whole question is one of vital national importance and immediate urgency."

At a meeting advocating personal and domestic economy the Rev. Alexander Connell expressed the view that before long events would force everybody to become an intelligent economist. "The cutting off of luxuries was possible. It was a humiliating thing that the example of the King and Queen had not been followed more universally, and it was a well-known fact that their Majesties were bitterly disappointed. Some people had been heard to say that they did not care how long the war would last because of the abundance of money, but, in his opinion, if anybody said that, not ignorantly, but intelligently and deliberately, he

deserved to be shot, because it meant gambling in the precious red blood of hundreds of thousands of our fellow-countrymen. Economy was necessary also from the patriotic point of view. A touch of sacrifice here, a little prudence there, and some determination added were really going to bring to us something of the thrill of being in contact with the dear lads, and something of the honor of sharing that terrible burden."

A visitor to a War Hospital Supply Department writes about what women are doing there: "The depot has grown rapidly. It was started, with two five-pound notes, in a small house. It now occupies several large houses, has 4,000 voluntary women workers giving their time and well-directed energy to the making of medical swabs, bandages, shirts, pyjamas, slippers, cushions, splints, footrests, bed-rests, crutches, leg-cradles, pneumonia jackets, and every manner of hospital requisite. In one room I found about sixty ladies making antiseptic swabs. Their light fingers combed the wool into the fleeciest films, tucked them dexterously into a muslin square, tied the corners deftly across, and tossed the finished article—still to be sterilized—into baskets. The normal daily output of this room is about 5,000 swabs, 100 abdominal pads, and six pneumonia jackets. On another floor I found about twenty young ladies—artists, wood-carvers, and etchers by profession—turning their skill into the cutting, shaping, smoothing, and fitting of foot, ankle, and arm splints. Nothing amateurish creeps into their work. Their products are models of handicraft. Even the steel screws to go through the footrests are made on the spot by the ladies, and the sawing and planing of the timber is cheerfully undertaken by them."

Many farmers being skeptical about the ability of women to plough, some tests were arranged by the War Agricultural Committee. One much severer than was intended was arranged. Those who entered for the competition had to plough heavy land with ploughs which they had never handled before, with horses made unusually frisky by having little work to do owing to the previous wet weather. And yet, even with these drawbacks, there was no doubt, even in the minds of the farmers who looked on in amazement, that they made good their success. One lady, well known in the Lincolnshire Hunt, made quite light of the exertion, calling it 'nothing' and even suggested ploughing as a rest-cure, while others refused to admit that they were tired after ploughing for three hours. The work was acknowledged on all hands to have been well and quickly done, even the farmers admitting that it was quite equal to that of the average ploughman. Under the caption of "Matters of Interest to Women," a woman member of the staff of The Christian World writes: "The demand for woman labor is becoming more and more a vital matter, and it is quite evident that it will be necessary for us to reorganize our homes and live as simply as possible for the time being, in order to release women and girls, and also to care for the homes and children of those who are going back to the occupations they were engaged in before they married. There must be no slackers among women any more than among men. We must all make the most of every talent and opportunity we possess during these critical days. There is no room for us to be busy over things that do not matter. Everything matters so tre-

mendously nowadays that every life must be lived to the best purpose."

The London Christian World noted as follows the presence and movements of the Australian Premier: "Mr. Hughes, the Australian Prime Minister, has paid a good many calls Westminster way this week. He has breakfasted with Mr. Lloyd George, lunched with the Prime Minister, and has been received at Buckingham Palace. He has called at several Government offices, and has discussed many important trade problems with the officials. The last time he was in Westminster was when he was a pupil teacher at the Burdett-Coutts Church School, the vicar at that time being the clergyman afterwards known as Archdeacon Sinclair. Next week Mr. Hughes is to visit his old school and have a talk with the children. It can hardly ever have crossed his mind in the old days that he would return to Westminster in the middle of a great European war as a statesman of the Empire charged with an important mission from one of the great daughter States of the Motherland. Mr. Hughes is a small man so far as inches are concerned, but he has a good deal of driving force. His speech is of the direct kind. He calls a spade, for example, by its right name, and it is impossible to imagine him saying, for instance, 'The answer is in the negative' when 'No' would do. He will make a bigger noise in this country when he gets going than any Colonial statesman who has so far visited us, for he has more of the knack of getting the ear of the people than any of his fore-runners that we remember, besides which he has ideas that will both command support and provoke opposition." The Nation said editorially on the 25th of March: "Mr. Hughes made another of his rhetorical but unsubstantial speeches on trade after the war at the City Carlton Club. He is what Americans call a 'spell-binder,' but the thought behind his oratory is conjectural, and the argument so thin as to be invisible. He told us to cut out 'the cancer of German influence' from our trade, and was good enough to state that anyone who stuck to Free Trade now must be interested in German trade. He poured out appeals to us to organize ourselves, to act at once, to beware of the danger of delay. When he came down to particulars, he referred to the German monopoly in aniline dyes and tungsten powder, and to her production of cheaper sugar than most of the rest of the world. On this he built up a surprising peroration in which he adjured us to close the markets of the British Empire, France, and Russia 'permanently' against all German trade. The steps of the argument from dyes and tungsten powder up to this tremendous conclusion, escape us. Mr. Hughes appears to think that if we announce this today, German resistance will collapse, and 'the spectre of revolution rear its head.' We can, for our part, conceive no announcement so certain to prolong the war, or to goad the enemy into the utmost resistance. Mr. Hughes looks forward, it seems, after the shambles, 'to the sweet green pasture of peace unhaunted by the dreadful spectre of war.' Does he really think that a Europe divided by a rigid boycott would be either sweet or green or peaceful?"

No one should think of saying of another what he would not wish thought or said of himself.

The greatest truths are the simplest; and so are the greatest men.

GRADUATION EXERCISES OF PACIFIC THEOLOGICAL SEMINARY.

The graduation exercises of Pacific Theological Seminary were held Thursday of last week. At 8:45 there was a very impressive chapel service. The meeting of the alumni was at 11 a. m., and was followed by a lunch and an hour or two of reunion and fellowship.

At 3:30 in the afternoon there was a large attendance at the services in the First Congregational Church of Berkeley, at which time the graduating class received their degrees and diplomas. The class was as follows: Floyd Irving Lorbeer, Orville Toby Lytle, Zenda Watanabe, William H. Youngman, and Abel Elkund. The four first named received the degree of bachelor of divinity; the one last named was granted a diploma.

At the graduation exercises the Rev. Dr. E. L. Parsons of the Episcopal Church read the Scripture lesson. The prayer was by the Rev. John A. Fry of the Methodist South Church. The benediction by Professor Buckham.

The anniversary address was given by Professor George Herbert Palmer, LL.D., Litt. D., of Harvard University. Subject, "A Defense of Dogma." It was of great worth and interest. Some excerpts from it will be found elsewhere in *The Pacific* this week.

President Nash spoke to the class briefly on "The Ampleness of Life." It was the ampleness of life, not the amplitude of it, he remarked, that he would have them lay hold of. This is not a day for the shutting of doors, or the drawing of curtains, but one for the opening up to the light; and the class was impressively counseled to take life in its width, length, and height as it opened before them; to en throne the main convictions in their souls and to walk in the great avenues that open up toward God and heaven. Then further it was said to the young men going forth that they ought to work in ever larger groups of men—always on the higher altitudes—and take out among men the light they got on their faces as they stood in the inmost presence of God.

In the evening at the dinner at the Shattuck hotel Dr. Addison, of the board of trustees, presided. President Nash told of the work for the new year; of the accession to the faculty of the Rev. John A. Fry of the Methodist South Church, who in addition to lectures on Old Testament History will give a series on the doctrine and polity of the Methodist Church, South. The election of Judge Waste of that church as a trustee was announced, and it was stated that five denominations were represented on the board now.

It was stated also by President Nash that the resources were provided in part for a Missionary Department; and that this would come soon inasmuch as the mission boards are calling for specifically trained men and women. To such a department men preparing for commercial life abroad would come for a part of their training. Next, it was stated, must come the Religious Education and Social Service departments.

Dr. Nash stated that he knew where to go for money for a fireproof library building for the fine new site adjacent to the University grounds near the Greek Theater, but that the Library building would have to await the funds for the main building.

It was announced that the trustees had voted to change the name to "The Pacific School of Religion," the same to take effect at the 50th anniversary celebration in October.

Brief addresses were made by Dr. W. H. Day of Los Angeles, a member of the board of trustees; Rev. S. W. Wilcox and A. W. Hare of the alumnal association; Mr. Watanabe of the graduating class; Prof. Reiber of the Department of Philosophy of the University of California, Prof. Wicher of the Presbyterian Theological Seminary at San Anselmo, and Professor Palmer of Harvard.

"A DEFENSE OF DOGMA."

Professor George Herbert Palmer of Harvard University gave the anniversary address at the graduation exercises, Pacific Theological Seminary—taking as his subject "A Defense of Dogma." He spoke in part substantially as follows:

"Few changes of the last half century are more wide reaching and significant than the different attitudes of the churches on the question of dogma. It perhaps has gone so far that we may call it a revolution. In spite of the changes and strong opposition which we face today, I still honor dogma, and desire to defend it. I believe that the churches which neglect it are in a perilous position. For this reason I desire to discuss the question with you calmly and sensibly.

"Let us first get the facts. Fifty years ago there were but a half dozen sects each distinct and each looking on one another with considerable suspicion. Within each sect a somewhat similar position prevailed, each individual looking to a dogma which was common to that sect only. The new minister was carefully examined to see if he agreed with the sect's doctrines, creeds and dogmas. If he departed from those standards he was invited to leave without further notice. What an enormous change has come. The sectarian distinctions have almost passed away and today church union is in the air everywhere. It has been many years on my coast, as I hope it has on yours, since a pastor has been obliged to leave because of doctrinal differences. In the old days the minister was obliged to preach doctrinal sermons twice daily and the people demanded ideas that would show the influence of doctrine on their lives.

"The sermons were long affairs and the doctrines and creeds were equally long. Today, doctrines and creeds remain as mere form, merely as an aid to devotion and not anything that is necessary. They have been cut down and abbreviated till they are now just bits of advice. In my boyhood days we argued over doctrine and pondered over it and thought over it. Day after day we pursued doctrinal subjects till we had thoroughly thought them through.

"Not so today. Our children are concerned with the latest novel, rather than anything that concerns doctrine. These changes have not come suddenly but slowly and gradually. Today a far kindlier spirit prevails, a far greater freedom and a sweetness which was hardly known in the old days. Today we see people honoring and dignifying religion. In the old days only those within the church honored religion and those outside were considered scoffers. Not so today. Scoffing has passed away till today we are wondering how it ever existed. Yes, the decay of dogma and the decay of bitterness have gone on side by side, but I believe that in this decay something has been lost. Before we throw dogma away entirely we must study it both internally and externally and see its importance.

"Let us ask ourselves what is meant when we say that

dogma is entirely useless. Is it not a confusion of minds and terms? Do we mean that the doctrines of the past are useless or do we mean that doctrine of every sort and kind has died and passed away? I believe that it is the former which concerns us. It was a very wise remark made ages ago by the learned Aristotle when he said, 'If we must not philosophize then we must philosophize.' To cast aside all doctrine and dogma is impossible, it cannot be done. Dogma will remain. The temporal will pass away but the spiritual will remain. Here I use the old Latin word 'Doceo,' what seems true, this is what constitutes dogma, and remains from generation to generation. Dogma represents merely the intellectual side of religion. Is religion so interpreted and so untrue that we cannot look it in the face and not know what we believe? Is it merely emotion? This I fear is the circumstance in some of our churches of today when they try to keep up with the emotions of the past. Theology represents the rational of eternal things, religion represents the experience of eternal things. We cannot have one without the other. If we attempt to discredit doctrine in word we cannot in thought except we stop thinking all together. If we did this we should be acting in the field of religion as we do in no other field of life. Take the idea of the family. It is not an emotional affair. It is based on the idea of monogamy and believing in this creed the family life has developed.

"It is the decay of this creed that is filling the columns of our newspapers and crowding our law courts. So also in politics. It is the steadfastness with which we hold to doctrine that makes our government secure. Power comes in the track of ideas not in the discharge of them. It is in these large undertakings that we see the force of creed and dogma. Everywhere in art, poetry and painting we see creed represented. If our churches are disposed to cast aside creeds and say 'It does not matter what we believe' they shall put themselves out of accord with the way they act in other realms of life. The Roman Catholic church, the Lutheran church and the English church have always recognized the sacredness of the state. 'Christianity belongs to man and he must be received into the church in his unconscious years,' they say. We all know how zealously the Unitarian body, which has entirely discharged creeds, have emphasized social service. We must recognize that the church and state are indivisible.

"Worship which expresses nothing, it seems to me, has no value. Worship is a noble and just act just so far as it expresses a creed. So in social service. Just engaging in acts of kindness and pity is certainly not a benefit to mankind. When I give myself because of true fellowship and love, because of human sympathy, then I have a creed that has permanence and value. He that would serve God must believe that He is. What would be the propriety of our worship if we did not believe this?

"It becomes us after all to see what it was in creeds of the past that produced this present day revolt. If I rightly understand the matter I should say there are three causes. First, the creeds of the past provided no room for mystery; second, they left no room for development; and third, they had no place for individuality. Because of these deficiencies we have tried to get along without any creeds whatever, a very dangerous proceeding.

"I mean by mystery those matters which are most familiar to us and yet which we never know. Who has ever

succeeded in defining life? We have and we can make certain suggestions but that is all. Suppose we attempt to draw up a creed about life? Is there not considerable danger that we would not have room for mystery? Take the question of Love. The novelists for centuries have attempted to write volumes on this subject but has any one of them or all of them succeeded in defining it? They have merely pointed their fingers. We have never been able to determine the relation between church and state yet we know that a relation does exist. These profundities will not be shut in by a creed or an idea. Every attempt we make can only distort rather than clarify. Our forefathers however, tried to do just this thing. They attempted to reach absolute truth and lock it up tight in a creed or dogma. Some declared that 'God is a mere man' and others believed and published that 'He is the substance of the Father.' What equally unintelligent statements these are. No, these attempts either to shut in or to bring down or to expand mystery are futile. This is mystery in the world and we must leave room for it in our creeds.

"Then I say the creeds of the past left no room for development. Truth in those days was static, not dynamic. It was fixed once for all for all ages. Had that been the case religion would have been removed from all the rest of life for nothing, we know, has come down through the ages unchanged. Development ceased to pass along with the creeds of the past. I believe that creeds have a profounder significance and truth is perpetually broadening. I believe that in 'feeble beginnings come endless meanings.' The past has not been deceived. It has been looking in the right direction. It is for us to see deeper meanings in it. Let us open our eyes more widely and see the world moving on. We cannot measure truth by itself. We must enter into it. To treat it as mere objective is to distort. We must see that creeds are perpetually developing as all else in the world is doing. What reveals development more than the library shelf? Books on Chemistry, many on Astronomy, and on many other subjects, that were standards a few decades ago are obsolete now.

I find on the subject of philosophy plenty of modern works but I also find Plato and Aristotle. To be sure these men are inadequate but they are still stuffed with truth for this day and generation. Development is characteristic of change.

"In the third place creeds I say did not allow for individuality. After all truth comes to us only through human media, and is changed by human media. It is the expression of human life and as human life differs, so the expression differs. A group of politicians get together on the matter of free trade. We know that they do not all think alike and we do not expect them to. Individuality is precious. Each man makes his contribution and a consensus of opinion is reached. Individuality cannot be set aside, obliterated, stamped out. No, we need the vision of many to get at truth.

"There are two schools of thought today. One group says, What is the use of people quarreling about immortality, resurrection, etc.? These things man cannot determine. Nobody knows anything, knowledge is impossible, why quarrel? Let us get together and worship without worrying ourselves or others about these things. This is a form of agnosticism. I call it negative liberalism.

"The other school says, Each man has powers given him by God. The things which theology deals with are so large that they cannot be shut in by one mind. Truth needs wide and free expression of thought. Different sects will supplement one another and harmonize. Let every member do his best to live up to the doctrines of his church and vivify them in his own life. Do not just take these creeds without questioning them but think upon them and answer them in your own living.

"These three factors I believe have been the cause of revolt, and they also mark the lines of reconstruction. Shall we throw away thought and say 'Come in, I have nothing to teach you but we can worship together just the same.' 'Feeling has no consequence, knowledge is valueless and worthless but we can pray and sing together.' No, I say turn to those in the past and hear their utterances. Speak with the learned and think with the philosopher.

"The creeds of science and the creeds of religion are of a different sort. Science accumulates from age to age its best knowledge and passes it on. The creeds of art, politics and the home are not of this sort. They are our leading ideas, our guides, our hypotheses for living. Creeds are doctrines for life. They should be carefully criticised and expressed.

"Do not go publicly and ask your people to assent to a fixed doctrine. No, show them the depths of its meaning and show them how they can be applied to life. Show them mystery, the sacredness of development and the great value of individual judgments as persons in the service of the Lord. Live with your people energetically and think with them energetically. The ministry is a holy office. The minister is a bearer of truth. Do not suppose that what people want are the superficial things. No, far from it. People want to be led and the world depends on the ministry for leadership."

NATIONAL COUNCIL DELEGATES.

The Constitution of the Congregational National Council reads: "The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council."

We conclude from the foregoing that delegates whose terms expire in 1917 will not be members of the Council which is to meet that year in Los Angeles.

The recently published report of the meeting in New Haven places the following named Pacific Coast delegates in the 1917 list:

President Blaisdell, Professors E. C. Norton, C. B. Sumner and Dr. James M. Campbell of Claremont; Miss Mary Porter and the Rev. Dr. Waterman, San Diego; E. P. Clark, Los Angeles.

Revs. H. H. Wikoff, M. B. Fisher, Geo. W. Hinman, L. D. Rathborne, San Francisco; E. R. Wagner, San Jose; Rev. L. W. Winslow, Paradise; Mrs. G. W. Hinman, Berkeley.

Mrs. E. W. Luckey, and Rev. Geo. E. Paddock, Rev. J. R. Knodell, Portland.

President Penrose, Rev. F. N. White, Walla Walla; Rev. Sidney Strong, Seattle; Rev. W. S. Pritchard, Odessa; Rev. Warren Morse, Bellingham; W. H. Short, Deer Park; Rev. C. H. Veazie, Spokane; Mrs. G. C. Wagner, Tacoma.

W. E. Hawkes, Caldwell, Idaho; Dr. C. E. Yount; Pres-

cott, Arizona.

The term of the Rev. Dr. Aked was for four years, but it has expired under the following Constitutional provision: "Any delegate who shall remove from the bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of removal to have resigned his membership in the Council and the conference or association may proceed to fill the unexpired term by election."

There are therefore already two vacancies in Oregon. Dr. Paddock has gone to North Carolina; J. R. Knodell has entered into the life beyond.

A question arises as to removal merely from one association to another in a conference. The Council has allowed an association to select as its representative a person living outside its boundaries but within the conference. It would seem, however, that removal from one association to another by a person not without the association, when elected would be to vacate the position.

The Council has provided that "an alternate or substitute enrolled as a member of the Council and certified to the societies for membership therein shall be thereafter deemed a member instead of the primary delegate for the term for which that delegate was elected."

The delegates whose terms do not expire until 1919 and who unless their places have been or shall be vacated, will represent us in the Council next year in Los Angeles are:

Revs. W. H. Day, G. F. Kenngott, Los Angeles; Mr. Edwin F. Hahn, Pasadena; Rev. C. N. Hand, Lemon Grove.

I. H. Morse, San Francisco; Rev. R. C. Brooks, Mrs. R. C. Brooks, W. W. Ferrier, Berkeley.

Rev. Frank Dyer, Tacoma; Rev. Hugh E. Brown, Seattle; Rev. J. H. Bainton, Colfax; F. W. Isham, Spokane; P. M. Troy, Olympia; W. C. Gilmore, Dayton; C. Eckhart, Seattle; Rev. T. F. May, Vancouver.

Rev. L. R. Dyott, Portland; Rev. J. Elvin, Salem; President Bushnell, Forest Grove; Rev. F. C. Butler, Hubbard. W. H. Ashley and Mrs. S. B. Dudley, Weiser, Idaho. The Rev. J. A. Sullens was elected as an Idaho delegate while residing at Boise. Having removed to Portland, Oregon, his place as delegate is vacant. The removal of C. N. Hand from Lemon Grove, Cal., to Temple Arizona, also makes a vacancy.

Our judgment also is that there is a vacancy in the Sonoma Association in California by the removal of the Rev. B. C. Preston from Petaluma to Palo Alto.

Inasmuch as the Council probably will meet next year in June, conference delegates should be selected this year.

SAN JOAQUIN VALLEY ASSOCIATION.

The San Joaquin Valley Association met on Apr. 25 with the church in Tulare. There was a good representation except of the German churches which have taken steps to form an association of their own. The items of chief interest were the granting of a license to Mr. Q. S. Yenovkian, who has been acting as pastor of the Armenian church at Fowler and the ordination of Mr. La Rue C. Watson, who has been serving as pastor at Tipton and outstations. The statements of both men were satisfactory, that of Mr. Watson being specially full. Both the licence and ordination were granted with the suggestion that the candidates continue their studies as may be possible.

The charge to the one ordained was given by Rev. Edgar R. Fuller of Bakersfield. The ordination prayer was

offered by Rev. Chas. E. Watson, the father of the candidate. The work of Mr. Watson has been singularly successful in an extremely difficult field.

Other things worth while on the program were an exegesis of Rom. 8: 18-23 by Rev. L. L. Woods, an address on "The Church and Civics" by Rev. T. T. Giffen who has been doing special work in that line, and one on The Church and Institutional Work by Rev. S. W. Wilcox, who has the only building in the valley designed for such work. Rev. M. G. Papazian spoke in comprehensive fashion on Armenian work in America. We were specially fortunate in having a glimpse of Mexico from Rev. A. C. Wright who has just come from Chihuahua.

The day was fitly closed by an address on "The World Vision" by Dr. J. K. Browne, whose words are always full of inspiration and help.

E. D. W.

Among The Churches

Avalon.—The Rev. T. M. Price, recently of Sonoma, has entered on the pastorate at Avalon.

Berkeley, Park.—Nine persons were welcomed into fellowship on Easter Sunday, four coming on confession.

Cloverdale.—During the month of April four were admitted into church fellowship, three on confession, and one by letter.

Lemon Grove.—The Rev. M. A. Frost, who had been residing at San Diego since he closed his pastorate at Escondido, has accepted a call to Lemon Grove and has entered on the work.

Woodland.—Easter service was well attended; sixty partook of the communion. Six united with the church on confession of faith, four were baptized. The Sunday school and Christian Endeavor have the largest attendance in many years.

Pittsburg.—A vested choir of 35 voices trained by Mrs. Champlin helped to make a memorable Easter here. The pastor preached to about 400 people, and christened three infants. An every (protestant) member (of the community) canvass is on this week.

Guerneville.—Easter was a great day for the Guerneville church. A packed house, splendid music and a blessed service. One infant was baptized. Five adults were received into the church on confession of faith. And yesterday (Apr. 30) two were received. Congregations are good and the work moving on with increased interest.

Calexico.—Easter was a record day for the church in all its departments. Seventeen persons united with the church, 4 of them only by letter; 96 took the communion; 122 were in Sunday school, and the benevolent offering for the day was \$26.78. This church is on the international boundary line and a real missionary enterprise.

Oakland, Myrtle.—Wednesday evening of last week a "farewell" was given to the Rev. Mr. Orr, who takes up the work in the Boulevard Church. There was a "welcome" also to Mr. DeKay, who will take charge now of the Myrtle Street Church work. In connection with his work at Boulevard, Mr. Orr will have the work at Richmond for a while.

Los Angeles, Armenian.—Easter morning was a glorious occasion for the Armenian Congregational church. Six hundred Armenian Christians gathered together to celebrate the Easter. Rev. Aram S. Yeretizian, the pastor, preached a very effective sermon, taking as his subject, "The Living Christ." After the beautiful singing, Rev. Yeretizian baptized 20 children and received 12 new members into the church membership, eight by confession and four by letter. The inspiration of the occasion will be remembered many years to come.

Rialto.—The church has just completed a very successful every-member canvass. The results far surpassed expectations. Easter Sunday was a victorious day. At the morning service there were 12 additions to the church membership, six by letter and six on confession of faith. These uniting on confession of their faith are members of the "Go To Church Band." In the evening a splendid musical program was rendered. The church is in good working condition in all departments and much faithful work is being done. The net increase in church membership during the pastorate of Mr. Mathes has been 76 per cent.

Pasadena, Lake Avenue.—Easter Sunday was appropriately observed in the Lake Avenue Church, Pasadena, beginning with the processional of more than 200 children of the elementary departments of the Sunday school at 9:30, followed by special Easter exercises in each department. At the hour of morning worship little ones were dedicated to the Lord in the service of baptism. Later in the service 18 were received into church membership—six by letter and 12 on confession of faith. Fourteen of this number came into the church from the Sunday school, five of them fine young men from the Young Men's Bible Class. At 5:15 an Easter Praise Service was given by the chorus choir assisted by the Sunday school orchestra. At 7:30 the pastor, Rev. James H. Lash, assisted by the Christian Endeavorers, conducted an Easter evangelistic service at the Christian Endeavor Rescue Mission.

Campbell.—Our church is rejoicing in having the debt on our beautiful parsonage all underwritten, pledges to be paid this year. It seemed almost a hopeless task, with our people facing a serious shortage in the orchards, but by faithful effort on the part of the pastor, and a splendid response on the part of the people, the entire amount—nearly \$1000—was pledged in three weeks! Our Easter services were a joy to all. Five of them, starting at 6:30 a. m. and closing at 9:10 p. m. with a fine attendance throughout. Through a movement started by the pastor, our postoffice is now closed on Sundays, giving our P. O. their day of rest. The San Jose Y. M. C. A. recently presented the pastor with a full membership ticket. The woman's guild are papering and painting the entire interior of the church this week. So we shall celebrate Mothers' and Children's Day, combined, in a "new" auditorium.

Oakland, First.—Easter Sunday brought the usual crowded house, over 4000 being in attendance, while many were turned away. Dr. Van Horn preached at both services but in the evening the choir also gave Bruch's Easter Cantata. On Palm Sunday afternoon this great chorus, enlarged to 90 voices, gave a splendid rendering of Brahms' Requiem. At the Easter communion service 48 persons

were received into membership; six denominations were represented, besides a fine group on confession. At the mid-week meeting following, 250 being present, Dr. Van Horn presented a plan for a new building on the present site, embodying many of the features of Tremont Temple, Boston. Much approval was shown and the trustees were instructed to report more fully. A notable feature of the plan is a proposed "McLean Memorial" building to provide for the Sunday school and social life of the church on the very site where Dr. John K. McLean built himself so notably into the lives of thousands of young people.

Paradise.—Easter was a joyous day in our church. The morning attendance was the largest in present pastorate and there were seven accessions to the church. The pastor and choir drove four miles to Magalia in the afternoon and gave a half hour of Easter music with orchestra accompaniment and an Easter sermon. This is the first religious service there for months. The little church was crowded to the doors. A request was made for further services and plans are being made. The Paradise church has organized a Social Center with programs of the following order: Wednesday evenings: 7:30, Midweek Prayer Meeting; 8:00 p. m., lecture, Rosa Bohneur, Animal Painter; 8:30 p. m., physical culture exercises; 8:45 p. m., lecture, The Violin—Its Structure; two violin solos; Its History; three violin solos (using Edison Phonograph); 9:15, Social Hour. The groups are led by local people who are chosen by a committee and are responsible for one meeting only.

Alameda.—Easter was a great day in the history of Alameda Church. The large number of accessions, nine baptisms, a Sunday school of nearly three hundred, and most impressive services morning and evening gave enthusiasm to all. The vested chorus choir of fifty voices at the evening service rendered Dudley Buck's "The Story of the Cross" to a large audience. The choir has been invited to furnish the music for the University baccalaureate service on Sunday, May 14. Holy Week was observed by special services; Rev. S. C. Patterson and Rev. R. C. Brooks each addressed one of the meetings. The Sunday school recently was divided into five departments. Mr. Kenyon Scudder, son of Rev. W. W. Scudder, Jr., is general superintendent. The assistants include some capable workers who have recently come into the church work. The every-member canvass was a great help in the finances; the church has been able to come to May first without debt or deficit and hopes to continue these conditions.

Pomona.—Pilgrim Church came to Easter Sunday through a preparation extending over the Lenten season. Emphasis was laid on the mid-week meetings, which are always well attended in this church. The average attendance during Lent was over eighty. Through the same period the pastor held weekly meetings for persons desiring instruction in Christian life and service, and spoke each Sunday evening with special reference to the season. On Good Friday evening the Choral Union of Pilgrim Church rendered Steiner's "Crucifixion." On Easter Sunday twenty-four persons united with the church, fifteen of the number on confession of faith, and seven persons were baptized. Paralleling this work was the enterprise of the Board of Trustees and several workers enlisted for the occasion to raise the indebtedness of the church, amounting to \$25,000. On Easter it was announced that \$21,500 of the necessary

amount had been pledged. Since that date the total amount has been more than subscribed. The latter event has been realized in such a spirit as to amount to a religious awakening among the people. All the circumstances considered, the raising of so large a sum in so brief a time is a notable achievement. The value of the church property exceeds \$100,000.

Los Angeles, Park.—A very interesting program was enjoyed on a recent Sunday evening when in a series of tableaux the improved "Conditions in China" were graphically presented. From the study of Mrs. Montgomery's "Trip Around the World," in the ladies' Missionary Society, came the idea. She outlines a study of the country by means of a series of pictures. Instead of using the method for a limited number of women in the afternoon, Mrs. Ferris, the president, worked it out for Sunday evening, thus securing some 25 participants, and giving interesting instruction to a large congregation, with many present who seldom attend church. Some scenes, as "The unbinding of the feet," "The Bible or the Cigarette," "A Christian Chinese Family," "A Christian Kindergarten," "A Visit to the Hospital," etc. were vivid and dramatic. Preliminary to each showing, the pastor presented the information which the picture would carry. Most of the participants were in costume, made from suitable materials at little expense, while the platform was also given realism in Chinese furniture and decorations. One little girl presented a plea for herself in song, while the close was made in a fitting missionary solo by one of the young men. It proved a most welcome form of missionary address, and we plan in a similar way to portray the life of some other countries such as Korea and Egypt.

INSPIRING EASTER SERVICES AT LONG BEACH.

Easter with its joyous anthems and its deep-toned significance came this year to the Long Beach Church, Rev. Henry Kendall Booth pastor, with a fulness of meaning never before realized. The day gave profit and rich privilege to large audiences; five different exercises crowded its hours.

At the customary Sunrise communion at 8 o'clock, 52 persons were admitted to membership, 23 coming by profession,—the majority being the Sunday School,—and 29 by letter. The occasion was one of satisfying interest. An impressive Easter service was held at 9:30 in the Sunday School. In the regular morning service, Pastor Booth preached a most comforting sermon based upon the home at Bethany, its sorrows, the raising of Lazarus, and the triumphal assurance, "I am the resurrection and the life." Three o'clock brought nearly 400 Knights Templars from seven of the cities in Los Angeles county, to whom the pastor addressed the eternal question, "If a man die, shall he live again?" In the fifth service, held in the evening, a large choir rendered the Cantata "The Lord of Light and Love," and this and all other of the day's music was of a high order. Chastely beautiful in design were the decorations of the auditorium.

Some of the preparations for Easter, with its dedication anew of the members and the winning of many others, are worthy of more than a passing note. The response to the appeal sent out in advance to "Win One More," was gratifying, not less than 80 answers having been received by the pastor. District prayer meetings were held in the afternoons throughout the city for two weeks. Evangelical ser-

vices conducted solely by the pastor five evenings in each week, with the valuable assistance of Rev. J. W. Patterson as chorister, during the fortnight preceding Easter were attended by large and reverent audiences listening to the heart-stirring presentation of vital truths. The gatherings have certainly stimulated the life of the church.

Is there a background to this sketch of a memorable Easter and the consecration services which led up to it? Assuredly there is.

From Christmas onward for four months the pastor preached, as is his annual custom, a series of sermons upon the "Life and Teachings of Jesus Christ." Rich in geographical description and historical allusions, with a wealth of pastoral color, Palestine was pictured as the home of the Saviour in his youth, early manhood and ministry.

Then, with appropriate setting for the theme of the hour, some great event or teaching was emphasized in the speaker's clear, earnest manner, with a tenderly persuasive appeal to the hearer. To the large morning congregations no other series of addresses has seemed to be so uplifting and surcharged with spiritual power; they have alike profoundly impressed the church and the community.

Preparations are actively under way for a cordial welcome to the Southern California Conference, meeting with the Long Beach Church, May 8-10th.

LOS ANGELES LETTER.

The Easter Services In First Church.

The Passiontide services at the First Church, held throughout the week preceding Easter, attracted large congregations. Never before in the history of this church has the spiritual significance of the Lenten period been more pronounced. As an evidence of this, ninety persons united with the church by letter and on confession of faith, at the Easter twilight communion. Many of these were from the Bible School.

The Easter service on Sunday morning attracted such a throng of worshippers that an overflow meeting was held in the lecture room of the parish building immediately at the close of that in the main auditorium, when both sermon and music were repeated. The Easter decorations were of unusual beauty and significance. A graceful arch of roses spanned the pulpit platform and a great cross of lillies rose at the left. The chancel rail was hidden in a mass of bloom. April is the month of roses and spring flowers in Southern California and never before were the Easter decorations in all the churches so elaborate and lavish.

The Easter music at the First Church was exceptionally beautiful and impressive. The vested choir entered in processional from the left of the enlarged platform that has been built for their accommodation, singing the processional hymn, "Christ, the Lord, is Risen Today," and were met at the chancel by a second processional from the Children's Church—a hundred little folks—who marched down the main aisle bearing Easter blossoms and singing their own processional hymn. This was one of the most striking and beautiful features of the services. The choir gave a magnificent rendering of Stevenson's "Easter Eve and Morn" with harp and organ accompaniment. The solo, quartette and chorus parts were especially notable, beginning with that beautiful prayer, "At the Sepulchre"

and closing with the final choral anthem, "Unto Him Be Glory and Dominion Forever."

Dr. William Horace Day, in his sermon, laid special stress on the teachings of immortality that Jesus breathed all through his life, emphasizing again and again that personality is enduring and life after death is certain.

Arthur P. Watts Honored.

The many friends of Arthur Pryor Watts, son of A. P. Watts, president of the Brotherhood of the First Church, are rejoicing that he has been appointed assistant in history by the board of Regents of the University of California. Mr. Watts has been doing post-graduate work at Berkeley for the past two years. He is a graduate of the Los Angeles High School and an honor graduate of Occidental College.

Hero Of "The Prospector."

Two notable men occupied the pulpit of the First Church last Sunday. In the morning Rev. D. M. Gandier, who is the hero of Ralph Connor's widely read tale "The Prospector", spoke on "The War Against Whiskey." Some years ago he was a delegate to the Presbyterian General Assembly in Toronto. Ralph Connor chanced to be present and was so impressed with the personality of the man and the tales of life on the Canadian frontier, that he built his famous story around him as the hero.

In the evening Dr. Wm. Zumbro, president of the American College at Madura, India, spoke. He has had over twenty years' experience as an educator in India and his college ranks among the foremost institutions of that country, the scholarship being of so high a grade that pupils from there are admitted on equal standing with American students at the University of Chicago and other colleges in this country. The instructors are practically all Americans and it is the aim of the institution to employ none other. One of the errands of Dr. Zumbro to the United States at this time is to secure more teachers in science and English. By appointment of the Governor of Madras, Dr. Zumbro was made a fellow of Madras University in 1914. Before going out to India he had won scholastic honors in our leading universities. He is a graduate student of Yale, of Columbia and of Clark University and is a frequent contributor to leading magazines on topics concerning India. In his address at the First Church he discussed British rule in India, the growing national consciousness, and the new ideals concerning women and caste.

Selecting Their Own Subjects.

Dr. Day has adopted a novel method of securing suggestive topics for discourses. He has issued a form of ballot to his congregation containing a list of subjects for sermons, or for discussion at prayer meeting. The members are requested to indicate on the ballot the subjects they would like to have discussed. These are grouped under the head of doctrinal, social, and Christian conduct, and there are also blank spaces left for writing in other topics that may suggest themselves. This plan of sounding the personal preference of members will undoubtedly quicken the interest of the people and be of great suggestive value to the pastor.

Methodists On The Anxious Seat.

The persistent rumors that Dr. Charles Edward Locke, for eight years pastor of the First Methodist Church here, may be elevated to the bishopric at the General Conference now in session at Saratoga Springs, have tended to create considerable uneasiness among his flock who, having

suffered once in this respect—when their former pastor, the late Dr. Robert McIntyre was made bishop—are not anxious to repeat the experiment. In speaking a few words of farewell to his congregation on the Sunday evening previous to his departure for General Conference, Dr. Locke said that the honor and joy of being the pastor of First Methodist Church of Los Angeles was incomparably more than that of any office that could be bestowed upon him, and emphasized his conviction that he should return to take up his duties as pastor on the second Sunday in June.

Another congregation that is literally "on the anxious seat" is that of the First Methodist Church at Pasadena where Dr. Matt S. Hughes has ministered so acceptably for years. His name has been confidently mentioned as that of a coming bishop and it is generally conceded that he would have been made one at the General Conference four years ago had it not been for the unwritten law that prevents two brothers holding this high office—Bishop Edwin H. Hughes of San Francisco holding that relationship to the genial Pasadena pastor. Many Methodists however scoff at this narrow policy and it is thought that it may be eliminated at this session of the conference. It is needless to say that the deliberations of that great ecclesiastical body at Saratoga will be watched with the deepest interest, not to say concern, by Methodists in Southern California.

SYDNEY FORD.

Los Angeles, May 1, 1916.

NOTES AND PERSONALS.

The Rev. Roy H. Campbell of Oakland gives an address at the meeting of the Santa Clara Association this week at Santa Cruz.

The new address of the Rev. G. A. Charnock is 2630 Grant street, Berkeley. Mr. Charnock desires pulpit supply work during the summer.

Dr. and Mrs. Brooks are at Santa Cruz, in attendance at the Santa Clara Association, where Dr. Brooks is to speak. They go thence to San Juan where Dr. Brooks is to speak for two or three evenings.

At the meeting of the Congregational ministers of San Francisco and vicinity next Monday the Rev. George H. DeKay will speak on "Some Things I Have Learned in Business That Are of Value for the Minister."

Sufficient money was pledged on Easter Sunday by Plymouth Church people, Oakland, to make possible a Director of Social Service and the completion of the Sunday-school equipment. The pledges totaled \$1532.

Thirty-eight of the sixty-six persons received to membership in Plymouth Church, Oakland, on Easter Sunday came by letter. Twenty of these came from Congregational churches; nine from Presbyterian; five from Methodist; two from Baptist; two from Episcopalian, two from Lutheran. The church letters were from California, Oregon, Massachusetts, New Jersey, Hawaii, Canada, Denmark, Germany, and Scotland. The membership of Plymouth Church now is 845.

The Rev. Dr. Van Horn goes East about the middle of the month. He is to be one of the speakers at the 200th anniversary of the First Congregational Church of Worcester, Massachusetts, of which church he was formerly a

pastor. In his plans on the trip are visits to Beverly, Massachusetts, where he was pastor, Des Moines, Iowa, and Seattle, Washington. While in Seattle he will attend the graduation exercises of the University of Washington, from which his eldest son graduates this year. The Seattle part of the trip and visit will be participated in by Mrs. Van Horn.

The Northern California Sunday School Association will hold its annual convention in Fresno, May 9-11. Dr. Van Horn is to speak on "Leadership for the City Church" and will conduct a conference on "City Church Problems." Professor Rugh of the University of California will speak on "The Personality of the Teacher," and several other topics. The Rev. C. C. Champlin will speak on "The Sunday School Camp for Boys and Girls." Secretary Fisher of the Sunday School and Publishing Society will lead in a denominational conference. Mrs. F. M. Washburn will speak on "The Young Campaigners." There is a fine program throughout. We have mentioned here only the Congregationalists.

PASSION WEEK IN FIRST CHURCH, TACOMA.

Passion Week at Tacoma First has certainly been the climax of the devotional life of the church year 1915-16.

Palm Sunday found the appropriately decorated auditorium filled with worshipers. Mr. Higbee sang The Palms, and Mr. Todd "There is a Green Hill Far Away," while the chorus sang the simple Gospel melody, "Grace is Flowing from Calvary." Dr. Frank Dyer's sermon was the ninth in the series, "The Significance of Jesus for the Modern Man"; his theme being "His Cross; Passing Phase or Eternal Fact?" This series has been followed with great interest, and many have felt that never has Jesus seemed so real, never has the Christ been so lifted up before their vision. The whole service was most inspiring.

Monday afternoon the Tuskegee Quintette gave a matinee concert to a capacity audience in the church. This was followed by a Brotherhood dinner at six o'clock, at which they sang again. Their music was pathetic and inspiring and greatly appreciated, the afternoon audience responding with a collection of sixty dollars. At the dinner Dr. J. K. Unsworth of Vancouver, B. C., the church's guest for the week, made his appearance. Mr. J. B. Kaiser, president of the Brotherhood, presided at the after-dinner program, and after short speeches by two members over ninety years of age, Chaplain Stubbs and Mr. La Fayette Skinner, and others, Dr. Unsworth gave a brief address on "The Effect of the War on the Christian Church in Canada." He told his audience that there had not been the immediate and large accessions to the church that had been hoped for, but that there was a growing seriousness of outlook and breadth of brotherliness that promised for the future. At eight o'clock, in the auditorium, the friends from Tuskegee sang three appropriate numbers, and Dr. Unsworth spoke on Love—to our neighbor and to God—emphasizing the words of Jesus to the lawyer: "This do and thou shalt live." He closed with a most exquisite reading of the poem "Christ in Flanders."

Tuesday night our guest had for his subject the conversation between Jesus and the woman of Samaria. His beautiful and dramatic reading of the scripture narrative was in itself a new interpretation of the theme, and the lesson he sought to impress was that the blessedness of a deep Christian experience was not alone for those free from

handicaps of disposition and environment, but for all who will receive the living water.

An account of Wednesday would not be complete without mention of the meeting of the Woman's Missionary Society at the home of Mrs. A. B. Savage. This society is taking on new life under the leadership of Mrs. W. J. Kennedy and Mrs. Walter Vose Gulick. They have adopted a new constitution and are studying the King's Highway.

Wednesday night Dr. Unsworth preached on Prayer—a never-to-be-forgotten address, impossible to report in two or three brief sentences. He said that most prayers might be interpreted, "Oh Lord, give me what I want," but that when we learn the lesson of perfect surrender, and of the abiding life, then we will pray "Oh Lord, give me what Thou dost wish me to have" and then will all our prayers be answered.

Thursday night the lesson was Paul's prayer in Ephesians 3:14-20, and was a wonderful meditation on "the love of Christ which passeth knowledge."

Friday night the quartette and chorus sang Steiner's Crucifixion and Dr. Unsworth followed with an "Interpretation." He characterized the death of Jesus on the Cross as "the triumph of suffering love over man's self will." The service was deeply devotional, and inspiring. This evening closed Dr. Unsworth's ministry. The church's appreciation is best expressed in a paragraph taken from the calendar for April 23:

"We are profoundly grateful as a church to our good and generous friend, Dr. Unsworth, of Vancouver, for his gracious ministry to us during this week. Not only for the truths which he has declared, but also for the disclosure of his own life to us and the quality of his own faith. He has helped us to deeply feel that it is great to be a Christian. To our good friend we would say, come again soon, for you can not come too often."

The early morning of Easter Sunday gave promise of showers, but the promise was not fulfilled. The day was perfect. The auditorium, beautifully decorated under the chairmanship of Mrs. E. R. York, was filled to the limit. The vested choir sang Steiner's "They have taken away my Lord" and Handel's "Worthy is the Lamb." Mrs. Tallman sang "I know that my Redeemer liveth" and as we listened to her we realized how fully she belonged to us and how completely we have appropriated her beautiful voice as an expression of our worship. The baptism of nine little children was an impressive and beautiful part of the service. The sermon by Dr. Dyer was the last of the series before mentioned and was on "Jesus' Unfailing Certainty of the Spirit World." It left us very sure of the many dwelling places in our Father's Universe, and that "if it were not so" Jesus would have told us.

The day and the week were brought to a fitting close by the Vesper Communion Service. The choir sang the Hallelujah Chorus and Kenney's "Psalm of Eastertide." The pastor summed up in a brief address the thoughts of the series of sermons of the past weeks, culminating in the declaration: "Believing that Jesus Christ so lived and died as to be supremely worthy of the love and service of all men, we gladly confess our allegiance to Him and to His cause in the world."

Thirty-two people received the hand of fellowship, fourteen of them confessing their faith for the first time. Eight of these were from the Sunday school.

EASTERN WASHINGTON AND NORTHERN IDAHO ASSOCIATION.

Jonathan Edwards.

The thirty-fourth annual meeting was held at Plymouth church, Spokane, Tuesday and Wednesday, April 25-26, with Rev. Walter C. Veazie acting as moderator. The general theme was: "The Higher Preparation." The devotional service on the first afternoon was led by Rev. J. H. Bainton, of Colfax, emphasizing at the beginning of the meetings the work of the Holy Spirit. The keynote of the moderator's address was,—the higher preparation. C. C. McEachran spoke on the Lyon's Evangelistic Meeting, and J. Edwards, on the Laymen's Missionary meeting.

The reports from the churches were especially encouraging. Cusick reported a new organ, Trent renovation of the parsonage, new horsesheds; Ritzville, new hymnals; Kootenae, indebtedness paid; Westlake, improvement on parsonage; Walla Walla, apportionment for missions \$3,000, offering \$3,700. The report of additions to the churches on Easter Sunday surpassed anything we have known for years: Spokane, Westminster 28; Plymouth 33; Pilgrim 28; Dayton 23; Odessa 23; Malden 11; Vera 8; Ritzville 7; Pasco 7; Almira 4; Hope 4; Wallace has received 19 since the first of the year, and Swedish church of Spokane 52.

The association sermon was preached by Rev. Carl H. Veazie, of Wallace, Ida. His text was: "Love never faileth." It was an admirable sermon and made a very favorable impression. Revs. Jonathan Edwards and T. W. Walters officiated at the communion.

The program on Wednesday morning was: "Our Own State," by Dr. Scudder, state superintendent; "Our Frontier," by Rev. Clayton Judy; "Our Union Work," by Rev. W. S. Pritchard; "Our Bible," by Rev. W. P. Ames; "The Tip of the Balance," Dr. F. N. White. The addresses were informing, illuminating, and inspiring.

The Woman's Hour in the afternoon was one of exceptional interest and the congregation was unusually large of both women and men. Rev. Rosine E. Stuart presided. Addresses were delivered on "Work in the Southland," by Mrs. Fred Richter, an experienced worker under the A. M. A.; "Early Days in the Inland Empire," by Rev. Elvirah Cobleigh, who came to Walla Walla in 1882, and has been a home missionary for 26 years; and "The Field is the World," by Mrs. R. S. Osgood, president of the Washington branch W. B. M. P. Following the woman's meeting Revs. Scudder and Harper spoke on "Reorganization and Mobilization."

At the evening service five men licensed to preach received the charge from Rev. F. M. Abbott; and the ordination prayer to Chas. J. Yates was offered by Rev. W. C. Veazie. The closing address was given by the new pastor of Plymouth church, Rev. Philip Bauer, whose theme was: "Enduring as a Good Soldier." The formation of the Walla Walla association took place, taking from this association a dozen or more churches. Rev. Joseph Weiss, of Pasco, was made moderator of the new association, and Rev. F. O. Wyatt, of Lewiston, scribe. The next meeting will be held at Colfax.

At the business session the Rev. W. S. Pritchard of Odessa was elected moderator of the association for the coming year; the Rev. C. H. Harrison, assistant moderator; the Rev. W. B. Ames, preacher; the Rev. Clayton Judy, alternate preacher, and the Rev. H. A. Luckenbach, trustee.

The following standing committees were appointed:

Business—The Rev. W. S. Pritchard, the Rev. C. H. Harrison, F. W. Isham, J. H. Boynton.

Education and Credentials—The Rev. C. H. Harrison, the Rev. Carl H. Veazie and the Rev. C. H. Burdick.

Missions—Dr. T. H. Harper, the Rev. H. A. Luckenbach, the Rev. A. A. Doyle.

Evangelism—The Rev. Jonathan Edwards, the Rev. W. B. Ames, the Rev. J. W. Skerry.

Social Service—The Rev. J. H. Boynton, the Rev. H. W. Driver and C. C. McEachran.

Devotional Life—The Rev. Phillip Bauer, the Rev. W. S. Carne and the Rev. C. H. Wilbur.

The Rev. W. C. Fowler Enters the Other Life.

Rev. W. C. Fowler died at Chatteray April 13th in his 66th year. He was ordained in New York over 40 years ago, and labored there for a decade. He began his ministry at Carrington North Dakota, over 30 years ago; was pastor at Livingston, Montana, for 12 years and at Genesee, Washington, for 12 years. A memorial sermon was preached at Chatteray Sunday evening, April 23, by Rev. J. Edwards.

OREGON LETTER.

By George H. Himes.

The twentieth annual session of the Portland Association of Congregational Churches was held with the Waverly Heights Church, last Tuesday.

The keynote of the meeting was the necessity for a greater unity of effort between the ministers and laymen, and this idea was forcibly brought out when "The Spirit of the Ministry" was discussed by the Rev. A. J. Sullens, Home Missionary Superintendent for Oregon. Among other things he said, "That minister succeeds only who copies the Master in all things." And he might fittingly have added that no layman succeeds on any other basis. There is no such thing as a double standard of Christian living. The character of both minister and layman must be governed by the same rule.

Reports from the several churches represented indicated encouraging gains. Rev. J. J. Staub, D.D., who has been pastor of the Sunnyside Church for twenty-four years, gave

a highly optimistic report. Rev. L. R. Dyott, of the First Church, said that at all the services conversions had been reported.

The apportionment for the churches in this Association this year is \$3,000, and if that amount is raised \$1,000 will be added by the home board.

"The Sunday School; What We Give To It, and What We Get From It," was discussed by Rev. C. H. Johnson, of the Scappoose Church. He frankly declared that much of the Sunday School work is a failure, and that many young people, instead of graduating from the Sunday School into the church, absolutely to unite with the church. In addition he said that "Among many young people there is an appalling degree of irreverence," and that he had "heard things spoken by boys and girls fourteen years of age that were unheard of" in his grandmother's days.

Rev. J. M. Dick, Superintendent of the Sunday Schools in Washington, spoke on "The Sunday Schools, a Community Asset," and gave numerous instances where Sunday Schools had completely transformed the community.

A feature of the afternoon programme was the presentation of the work of the Woman's Home and Foreign Mission Boards, both showing substantial progress.

"The Portion of Divine Truth or Doctrine Needing Special Emphasis at This Time," was discussed by Rev. Mr. Staub and J. L. Bowlby.

The question of "Moving Pictures in Church," was discussed by Mr. H. J. Miller, an experienced worker in the Sunday School Worker, and he indicated a number of new uses.

Rev. W. C. Kantner, D.D., was elected Moderator for the ensuing year. Rev. W. H. Meyer was elected Registrar, to succeed Rev. E. S. Bollinger, resigned, in order to go to Alaska early next month.

The Norwegian-Danish Church at Sumner and East Twenty-fourth streets, Rev. J. E. Olson, pastor, was voted into membership in the Portland Association.

The next annual meeting of the Association will be held on the fourth Tuesday in April, 1917 in the Atkinson Memorial Church.

Portland, April 30, 1916.

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